LEVEL ONE

Digest 24/3

LUTHERAN MEN

All the Men of the Lutheran Church for the Whole Task of the Church

Official U. S. Marine Corps Photo

IN THE HOLINESS OF BEAUTY

Far away on an island in the Pacific the men of a Marine Corps, Aviation Unit, built this beautiful little thatched-roofed chapel. The very building of it was an act of worship. The cross like a finger, points upward toward God, reminding all who pass by that He is here as truly as back home where loved ones are praying. In settings like this men learn to worship God both "In the beauty of holiness" and "In the holiness of beauty."

VOLUME XXIV MARCH, 1944

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Lutheran Men

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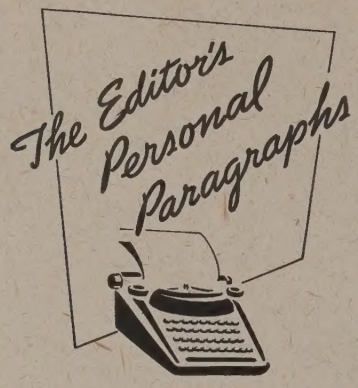

"Yea, Thou forgivest, but with all forgiving
Canst not renew mine innocence again,
Make, Thou, O Christ, a dying of my living,
Purge from the sin but never from the stain."
From "Facing Life with Christ"
By James Reid.

* * *

¶"As one whom his mother comforteth, so will I comfort you." This was the hopeful word of God to Isaiah in difficult times. Many times the word "comfort" appears in this prophesy. It is a word we do not need to fear. No apology is necessary when the Christian faith is applied like balm to the wounded soul. Communism called religion the opiate of the people. The wrong kind of religion can deaden men to wrongs that they might right. But no religion is worth having that will not offer a God who sooths and supports in the hour of trial. Opiates have their place and when properly prescribed may help and heal. These are times when men need comfort. Let us share our faith with them.

* * *

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.

¶**Repressive or curative?** These are the words used in a statement prepared by the Commission of the Federal Council on a Just and Durable Peace. They describe the two motives for world organization after the war. The prospects are that the world will be held in status quo by force. All major changes and most minor changes will be controlled by repressive measures. This will leave irritating questions of national boundaries, races unnaturally tied together nationally, discrimination against many nations, unequal spread of economic advantages and many other problems just as full of dynamite. Such a peace will not be just and will not be durable. The sick man of the world needs an eventual cure, not a permanent straight jacket. Of course there is no backing out now in the use of force, nor can there be the moment peace comes. But mutual understanding based on justice must be substituted for armed might as soon as the world is prepared for it. The curative ideal must be written into the constitution of the new world order.

* * *

He who would not serve God unless something be given him would serve the devil if he would give him more.—The Southern Churchman.

* * *

¶**Russia** must be reckoned with in the new world order. The attempt to explain her diplomacy by columnists of the air and press, by lecturers, travellers, and statesmen, leaves us cold. We very much need this ally right now, in order to win the war. We are going to need her just as much in organizing a new world order. Why not let it go at that for the present and hope the coming years will lead to a better mutual understanding? National self-interest will hold the allies together now. Let us hope mutual confidence will follow self-interest. While trying to explain moves of Russia that we do not understand we confuse our thinking and arouse our suspicions. Russia is doing a heroic job on the battle line. Her people give their money to the government instead of lending it at interest. The sense of obligation to society has been highly developed. The profit motive is still present but plays small part in the life of the nation. If only Christ can became dominant in Russia, what immeasurable possibilities for the future of mankind.

* * *

"Our actual troubles are generally bearable. It is those that never happen which take the buoyancy out of life."—Dean Inge.

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¶**Chaplain Herbert Moehlman** is not a stranger to LUTHERAN MEN readers. After the Louisville convention where the editor renewed an old friendship with him, account was given to his successful evangelism program in his camp. Here is an extract from an article by him in *The Expositor* for December. Those who read the rather biased article in December *Harpers* by Bernard Iddings Bell may put two and two together. They have the same sense of need for special preparation of the home churches for returning service men.

"In order that we may do our full duty to our men upon their return home, we should begin now to concern ourselves about their future. We must begin now to acquaint ourselves with the changes that have taken place in their lives. Unless we recognize and thoroughly understand these changes, we shall not be able to assist them in making the proper and necessary adjustments upon their return. This is one of the most pressing and urgent problems confronting the state, the home and the church. In all of our post war planning, this matter has received little, if any, serious thought and consideration. Shall we repeat the same fatal errors of the last war God forbid! . . . How will they return insofar as their mental state is concerned? Those who left their homes mere boys will return fully matured men. Mothers and fathers dare not lose sight of that fact. In the short time that they have been away from home, many of them have done more earnest and serious thinking than their elders have ever done in their whole lifetimes. The trials and the hardships to which many of them are subjected have sobered their souls for life. . . . How will they return to us insofar as their relation to the Church and God are concerned? The Church through her representatives, the chaplains, has followed them to the uttermost parts of the earth and has been with them in the thick of battle. The same hardships which they endured, the representatives of the Church, the chaplains, have endured. They have accompanied them on all hazardous journeys and were with them on their most perilous expeditions. At no time were they without the services of the Church. Never before have they enjoyed so intimately the companionship of pastors and priests. Every opportunity was given to come to them by day and by night with problems and difficulties which always received the most careful and sympathetic consideration. The needs of the inner, spiritual man were abundantly supplied. At no other time in their lives has the Church given such evidence of its love and devotion. And our service men have been deeply appreciative of these services rendered by the Church. We may rest assured that their attitude toward the Church will be one of good will and devotion. . . . When our service men return home they will expect their home pastor to carry on in the same manner as did their chaplains in the army and navy. . . . Yes, many of our service men will return to us not only as national heroes, but as true prayer warriors, as heroes of God. They will come back to us as Christian men in whose lives prayer has played a very vital and essential role. . . . The return of our service men should prove to be a real blessing and benediction to both the home and the Church. God grant that it may be so!"

* * *

"I who all my life had hurried,
Came to Peter's crowded gate,
And as usual was worried,
Fearing that I might be late.
So when I began to jostle
(I forgot that I was dead)
'Patience,' smiled the old apostle,
'Take your eternity,' he said."

—Gilbert Chesterton.

¶**"Parish Practice"** is the title under which Dr. Paul J. Hoh of the Mt. Airy Seminary faculty has written a text book on Church Administration. It has not come off the presses at this writing but through the kindness of Publication House friends I have had opportunity to read the proof sheets. Dr. Hoh has written a very practical book in his usual clear style. It is the kind of book that a Seminarian should study during his student days and then keep in easy reach after he begins his ministry. It answers a thousand questions that just naturally arise in a pastor's life. Dr. Hoh answers them with common sense, good humor, and with basically Biblical approach. He adds to the practicability of his text with the introduction of well selected problems, the kind we meet in the ministry. In general his material is presented according to the outline approved by the Board of Education. Without reservation I place this forthcoming text among the pastor's "must" books. And our intelligent laymen ought to read it too. It would help them to a fuller measure of cooperation with their pastors.

* * *

A subscriber in Ohio asks whether we have heard of the two fleas who got a defense job and made so much money they bought their own dog.

—Zion's Herald.

* * *

¶**"But Christ Did Rise!"** is the latest literary child of Paul Zeller Strodach. It is a sermon book following the Church Year from Septuagesima to Easter. The title comes from the Easter sermon by Dr. Paul Scherer. The preachers are well selected, representing a cross section of our best Lutheran preaching. The sermons are inspirational reading and suggestive to the sermonizer. Some pastors seem afraid of sermon reading. They seem to think that they might yield to the temptation to plagiarize or perhaps might unconsciously borrow for use in their own sermons. The fundamentally honest man will not need to worry too much about plagiarism and will find his own spiritual perceptions quickened by the sermons of others. I believe a course in homiletics should include the reading of many sermons from our greatest preachers. I should like to comment on the uniformly fine sermons in this new volume, but I see the names of too many good friends among them. I have found inspiration for the spirit and stimulus for the mind in every one of the sermons. This is a Muhlenberg Press offering at $2.

* * *

Matron (at counter): "I suspect that you're giving me awfully short weight for my money."
Grocer: "Well, I'm positive you're giving me an awfully long wait for mine."

—Biblical Recorder

¶**"The date** for this year's Lutheran World Action appeal is May 7th. If every member in our congregation will give a minimum of $1.00 we will contribute our quota on that one Sunday." Did you see this notice in your church bulletin? Pastors were asked to include this statement frequently during February and March. Did you know there was a film, "Love's Working Arm," promoting L.W.A.? Bookings can be secured for your congregation through your synodical director of L.W.A. This would be a good project for your Brotherhood to father. Double our quotas would not be too much for the spiritual care of our men and women in service.

THE CROSS WAS HIS OWN

"He borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the Crown He wore and the Cross He bore
Were His own.

"He borrow the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the Crown He wore and the Cross He bore
Were His own.

"He borrowed the ship in which to sit
To talk to the multitude;
He borrowed the nest in which to rest,
He had never a home so crude;
But the Crown He wore and the Cross He bore
Were His own.

"He borrowed a room on His way to the tomb,
The Passover lamb to eat;
They borrowed a cave for Him a grave;
They borrowed a winding sheet;
But the Crown He wore and the Cross He bore
Were His own.

"The thorns on His head were worn in my stead;
For me the Saviour died;
For the guilt of my sin, the nails drove in
When Him they crucified;
For the Crown He wore and the Cross He bore
Were His own."

—*Reformation* (*Baltimore*), *Bulletin*

* * *

¶**Our Protestant inter-church program in America** is undergoing a drastic reorganization. There is still much opposition to it and a question whether it will not have to be modified if it is to be adopted. One serious charge against the new Council of Churches is that it is not exclusively representative of the denominations. City and State Councils of Churches as well as inter-board agencies like the Foreign Missions Council will have representation. The Canadian Churches seem to have avoided this bad organization. The following is clipped from the Federal Council Bulletin.

> The proposed constitution for a Canadian Council of Churches guards carefully the independence of each communion. The Council is "to give expression to the essential unity of the Canadian churches in the one universal Church of Christ," and "to provide an agency for conference, consultation, and common planning by the Canadian churches, to facilitate common action in so far as they may desire it, and to give direction to such joint, coördinated enterprises as may be agreed upon from time to time"; but it is to "have no legislative or administrative authority over the churches, or power to limit their autonomy in any way."
>
> The proposed Council is to be a Council of Churches. Other religious bodies which are now represented in the coöperative organizations from which the recommendation comes may become affiliated members. The doctrinal basis suggested is that of the World Council of Churches.

General MacArthur, laying a hand on the Bible, told a Queensland official of the Commonwealth Council of the British and Foreign Bible Society: "However tired I may be, I never go to bed without reading a portion of this Book."

* * *

¶**"The Menace of the Sunday School"** is the title of an article in a recent issue of *Christian Century* by Lockhart Amerman. Recent losses in membership and attendance have opened the door for the critics of the Sunday school. We agree with the writer that the cause should not be laid to the war and the resulting "contemporary unrest." We do not agree that it is a fault inherent in the institution. He is right that parents have been permitted to assume that the "hour on Sunday" would take the place of their responsibility for the religious training of their children. He should not blame the institution for this, but rather encourage it to supplement its program with week-day instruction. The slam he takes at specialists in religious education is enough right to receive consideration. He accuses them of interest in method only and not in content. Those who specialize in religious education in our communion can never be included among those he describes as "certified by academic documents which attest a profound ignorance concerning the content of Christianity and a thorough knowledge of the manner in which it should be taught." Nor can our schools be charged with developing "a total unfamiliarity with the atmosphere and liturgical endowment of historic Christian worship." There might be, I admit, a good many of our Sunday Schools that are guilty here, but the trend is in the opposite direction at the very time when loss in membership is showing up. Nor are Lutheran Sunday schools "repositories and incubators for unauthorized opinion." Remedies offered are not significant, certainly not original. The critic would have our religious educators undergo "the same theological discipline that is required of our ministers." Certainly our Lutheran parish education is furnished direction and materials by a staff that is largely trained in our seminaries and with experience in pastoral service. The only other suggestion is for parochial schools! This cleverly written criticism seems to have exactly nothing constructive to offer our church for the solution of the problem of lowered enrollment.

* * *

"What two kinds of wood make a match?"
"He would and she would."

* * *

¶**Committee on Atmosphere(?)** This committee, listed on the letterhead of the Minneapolis convention committee, caught and held the editorial eye. It would seem that the chairman, Dr. Paul Wetzel, was taking on a large order. If the committee makes good there will other, larger worlds to conquer. In reply to my inquiry the general chairman, Dr. Jonas Dressler, writes "So far this committee has produced the mildest winter known to Minnesota and promises to regulate the weather . . . next fall." Perhaps they better allow for a little inflow of the clean cold winds from the north, for there will be plenty of hot air imported from other quarters of the compass. Committee or no committee, knowing the Lutherans of the north-west, we know every detail for the comfort of the guests will receive attention.

"I like the little fellows who don't count for very much,
It isn't from the cellos that you get the finer touch;
The roaring of the basses and the rattle of the traps
May have their proper places in the harmony perhaps,
But down there in the middle, inconspicuously there,
Is the little second fiddle that is carrying the air.

"We talk about the basses with the big and busy brain
Making profits, taking losses, but the boss would boss in vain,
If he didn't have assistants, some one handy he could trust;
He would never go the distance and the company would bust.
Here's the secret of the riddle for successes everywhere,
There's some little second fiddle that is carrying the air."

—Douglas Malloch.

* * *

¶**"Forth"** is one of the finest promotional booklets we have ever studied. It is a work of art in form and contents on the part of our Publication House and our Promotional Secretary. Every pastor should eagerly solicit the presence of a missionary to lead in a week study of "Forth" in his parish. "Too little and too late" has been the story of our missionary program as well as our defense preparation. We can still get ready for the open doors after the war, if we stir ourselves *now!* Our Foreign Missions Board is doing its part. It is our turn, pastors and lay leaders of the congregations!

* * *

Rev. Irwin C. Johnson, rector of St. John's Episcopal Church, Detroit, was undecided whether to grow a few more gray hairs or indulge in a chuckle on a recent Sabbath when his sermon topic, "Eternal Truths in Simple Stories," came out in the Saturday press as "Eternal Truths in Sinful Stories."

—United Prebyterian.

* * *

¶**Here is a paragraph from a chaplain's report** to his chief of chaplains. It speaks for itself.

". . . and may our Lord bless us with everlasting peace," and as all those warriors bent in humble "Amen" the answer was all clear. In the very midst of the din of battle, in the midst of those who made battle, a chaplain prayed for peace because it was his lot to follow whomever believed with him and to lead them in their avid prayers for peace. He prayed for peace—they fought for it. Both had a common, noble purpose. And how could all these men wish so fervently for peace and yet be eager for battle? It was plain now. No man who did not love peace as much as life itself could come so far from home and fight so mightily against the forces of evil. And in this chapel they found the strength that makes them also the best spiritually armored soldiers in the world. All sought comfort in this one solitary patch of foreign soil that was really a piece of home; a sort of Christmas package from home on this night.

Th latest one on the Scotch is about a lady who, upon receiving her doctor's bill, said she would pay for his drugs and return his calls.

* * *

¶**We wondered** whether our sense of the fitness of things was the only one that questioned the morale value of the release of the Japanese atrocity stories timed to "help" the sale of war-bonds. The columnist, Samuel Grafton, in his syndicated letter of February 1st strikes a responsive note in this editorial heart. We quote several paragraphs. Think them over.

"It is no proof of our morale for us to become genuinely angry when we hear that our friends and brothers have been wantonly beaten, starved, decapitated and buried alive. That is merely proof that we are alive, and have normal human reactions. If I take little pleasure in the national demonstration that has been touched off by these dreadful revelations, it is precisely because the revelations are so dreadful. Does it take as much as this to make us draw closer together and speak, for the moment, as one?

"By a coincidence, at this very moment, when we are engaged in a great national demonstration of feeling because several thousands of our men have been brutally mishandled, our ally, Russia has also just put on a great national demonstration of feeling.

"But the Russians based their demonstration on the liberation of the Leningrad area. They have rung bells and fired guns; Russian national sentiment has been inflamed to as high a level as ours, but in an organically different manner.

"We have never yet done anything like that in the entire course of this war, though great and good victories have been ours.

"We seem to have a fear of coming over to the alkaline side of morale, or of climbing to the level of morale which is expressed in affirmations and jubilations."

* * *

"My niece," says Mrs. Blunderby, "has had a college education. She speaks several languages flippantly."

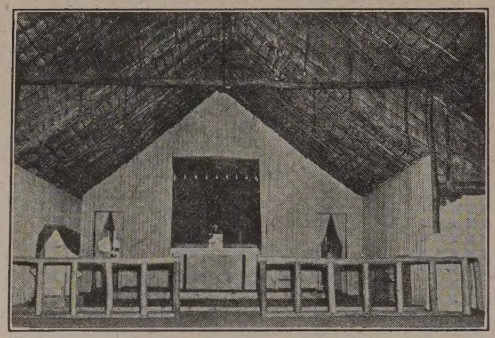
—Wisconsin Journal of Education.

* * *

¶**It is a phenomenon of war** that the bitterness of hate usually increases with distance from the firing lines. Rev. Leslie D. Weatherhead, pastor of City Temple, London, represents the attitude of English churchmen who know the meaning of a "blitz," whose churches have been bombed and people killed and wounded. Feel the spirit of the following quotation from *The Federal Council Bulletin.*

"We do right to pray that war may speedily end and a just and righteous and enduring peace be established. But do you not feel a little afraid of the hour of victory? I do. I feel afraid lest there shall go up from mankind that vast sigh of relief followed by complacency and the sleep of the sluggard. I remember so clearly the end of the last war.

"The whole nation was exhausted spiritually, emotionally, physically, financially, and we sat back and let things happen through sheer inertia. Men had fought and died for the lovely things. If we had acted as we ought to have acted they might have been established, but having won the war, we lost the peace. We betrayed the dead. We were revengeful when we should have been creative; selfish when a new kind of sacrifice was more necessary than the giving of life itself. The sky was red and we dreamed it was the dawn, but it was sunset to the dreams of God. We were so relieved that the long strain of war was at an end that we did not realize that the moment of victory was the moment of a new beginning of opportunities that had never come before."



Official U. S. Marine Corps Photo

GOD IS HERE

This is the chancel of the little chapel pictured on the front cover. It is Marine made, a work of real devotion. Many of them had to come far from home to a Pacific island to discover their need of God. Will the home churches be ready for them when victory strikes and they come back?

¶**The "inferior sex"** has been liberated. If you do not believe it read the following patronizing statement by the then Lord Halifax in a little book titled "Advice to a Daughter," published in 1770.

> "You must first lay it down for a foundation in general, that there is inequality in the sexes, and that for the better economy of the world, the men who were to be the law-givers of the world had the larger share of reason bestowed on them."

Having looked with awe upon the outpouring of overalled workers from a war plant and then with disgust through the windows of a tavern, I can admit the changed status of women. Equality is theirs. I am not so sure what they are making of it. (After that one, look for the editor in his bomb shelter!)

* * *

The village physician was also superintendent of the Sunday School. He was quizzing a class of boys. Picking one out, he said, "Willie, what must we do to get to heaven?" "Die," said Willie. "Sure, sure," said the doctor, "but what must you do before you die?" "Get sick," said Willie, "and send for you." Thus concluded the quiz!

* * *

¶**Labor** is proceeding on an entirely untenable principle when it uses strikes in war time in order to gain larger pay. The principle seems to be that because management has found ways to increase profits, labor has the same right. Two wrongs never make a right. At a time when the political power of labor has been growing rapidly, labor is not willing to trust this power to make its gains. It is a mean advantage to take of men and women in uniform for either capital or labor to do anything to slow the flow of war goods. Already labor is reaping such bitterness from our armed forces that it will probably lose its political advantage. You can not explain the psychology of a striker to a man in a fox hole and some of us in editorial chairs can not understand either.

You are my only darling, to you my love I've sworn,
For you've a can of lima beans, and I've a can of corn.
To mundane things we'll not descend; who cares for lands or cash?
Between us, dear, we'll manage. We'll both have—succotash!

—Amy Grief.

* * *

¶**The Boy Scout program** has been officially approved by the United Lutheran Church. It is promoted by the Luther League of America. The other general Lutheran synods promote it through their Brotherhoods. The Luther League, however, welcomes the local support given the program by the Brotherhoods and our third objective definitely commits our men to such work. Mr. C. D. Teisberg, whose recent death was a great loss to American Lutheranism, was scout commissioner for the American Lutheran Conference, a federation of all synods except the Missouri Synod and the U.L.C.A. He wrote these concluding paragraphs to an article published some years ago. They still live.

> The Scout program itself is based on activities and fun largely pertaining to the outdoors and will help "to keep the boys physically strong, mentally awake and morally straight." The church is the proper organization to sponsor a troop, as it has the right type of men to give leadership to the troop. When thus guided and supervised it *does* influence character and *does* teach a sense of moral responsibility. Why then should it not be part of our boys' program? Every congregation can supply the right leadership if the men are sufficiently interested in their boys. In speaking of Scouting one pastor said, "Scouting is not only an acceptable program, but it is an invaluable one," and the motto of one Brotherhood is: "Remember, men, the business of this Brotherhood is boys—yours and the other man's." We would do well by adopting this motto. Let us do all we can for our boys! Keep the scouts in our own church under our own direction!

"I thank Thee, Father, for the son I have,
Keep him, I pray Thee, reverent, clean and brave;
May I to him companion faithful be,
As Thy dear son found joy and strength in Thee."

"So may we walk together, hand in hand.
In home, in work, at play, or as we stand
In house of worship, son and father both
Guided by Him, the Way, the Life, the Truth."

* * *

Cora—So Helen has landed a man at last.
Bell—Yes, but you should have seen the ones that got away.

* * *

¶**Newspaper columnists** must entertain their public, but often introduce something more than things of passing interest. One of those columnists who probably had as large a reading public as any was Arthur Brisbane. Here is a clipping from his pen:

> "Why argue about it? To insist that a man has a soul is like saying that there is steam in an engine when it moves, or physical life in a man we see running or talking. Science can not probe the existence of the soul but proof isn't necessary. Only spirit can supply form to matter to make things better. No fortuitous concourse of atoms could account for the left hind leg of one field mouse, much less the brain of an Aristotle. We know the soul exists and that is an end of it."

Ration food if you will. Ration coffee. Freeze the price of milk. Put a farmer in jail for selling the hind quarter of a beef killed on his own feed lot. Do anything in the wide world, under the star-spangled dome of heaven to win this war. But if you touch liquor you are just a wall-eyed crepe-hanging fanatic.—William Allen White, Emporia Gazette.

* * *

¶**"Case Work in Preaching"** by Professor Ezra Rhoades is a clever treatment of the typical faults prone to preachers. The professor imagines that some of his former students, now serving their own parishes had sent him some of their sermons for his criticism. No honest preacher can read this volume without seeing himself somewhere along the line. Bachelor pastors particularly might find this volume a helpful substitute to "the preacher's most kindly critic." It is a Fleming H. Revell Company publication, 1942 and costs $1.25. The author's preliminary chapter tells how preachers should take criticism. He thinks ministers are in danger of being spoiled "by the indiscriminate praise of kindly deacons, sweet mothers in Israel and admiring young ladies." Here are seven points applicants for helpful criticism must accept:

1. Preaching is very difficult and in modern days is becoming more and more difficult.
2. With all my scholastic training my preparation has been sadly inadequate.
3. I am not perfect in my pulpit work.
4. I must try to find out how others see me, so that I can rightly evaluate my own work and know where to strengthen my efforts.
5. I must not be offended if some of the criticisms cut very deep in very tender flesh.
6. I must not retort, either in words or thought that my critic has the same faults that he mentions or others just as bad.
7. I must show my appreciation by trying to carry out the suggestions offered by my mentor."

* * *

Be not a human weather vane
That veers this way and that again;
But reckon indecision's cost,
For he who hesitates is lost.
The man who once most wisely said:
"Be sure you're right, then go ahead,"
Might well have added this, to wit:
"Be sure you're wrong before you quit!"
—Author Unknown

* * *

¶**"All deception begins in self-deception."** Jesus was hard on the pretenders to piety of His day. In comparison He seemed to be very easy on the more open sinners. Indeed He seemed to prefer their company to that of the so-called religious people. Habits of formal worship and the keeping of rules for self-denial are good only so far as they are intelligent and sincere. Piety to be seen of men brings its reward—that is, it *is* seen of men. It is good to keep Lent in some special way, but it is bad to boast about our denials. Read Matthew 6:16-18. "Moreover when ye fast, be not as the hypocrites.

* * *

Bos'n—Why aren't you working?
Seaman—Didn't see you coming!
—U.S. Air Station (Moffett Field) Gas Bag

EPITAPHS

Yes, really, these epitaphs were copied from tomb stones still standing in the graveyards indicated. At least that's the story!

From Christ Church-yard, Alexandria, Va.

"Here lies the body of Betsy Binn,
Who was so very pure within,
She burst the outside shell of sin,
And hatched herself a cherubin."

"Two sore legs and a baddish cough,
But the legs it was that carried her off."

* * *

From Evangelical-Reformed Grave-yard, Frederick, Md.

"Here under these straight old stones,
Lies the body of Hannah Jones,
Her name was Smith not Jones,
But writ it thus to rhyme with stones."

"Here lies the mother of children seven,
Three on earth and four in heaven,
Those dying desiring rather,
To go with mother than stay with father."

* * *

"Here lies the body of Sally Brent,
She kicked up her heels and away she went."

* * *

¶**Secretary Hull** analysed the differences between the nations in a recent address. 1. Those that are political. 2. Those capable of being solved by application of law. 3. Those arising from "unadulterated aggression." 1. Can be the subject of discussion and conciliation. 2. Can be settled by an international court of justice. 3. Can be curbed only by "a willingness of the co-operating nations to use force, if necessary, to keep the peace. The Secretary of State believes that each nation should maintain a stable government and "should be free to decide for itself the forms and details of its governmental organization—so long as it conducts its affairs in such a way as not to menace the peace and security of other nations."

* * *

"TWO IS A COUPLE"

From our Service Center in Columbus, Georgia, comes this little scene. Most men in uniform will choose the right kind of company in the right place —if they can find it. Our Service Centers provide both. Your gifts to Lutheran World Action make this kind of thing possible. Be ready for the call to support its program next May.

Guest Contributions

PRESIDENTIAL MESSAGE

A Christian's Glory

The Road of Service is a Road of Sacrifice. He that would be Master must first of all learn to serve.

L. F. Speckman

CHAPLAIN SERVICES

Items clipped from the news releases of the Bureau of Public Relations, War Department...Our service men and women are going to bring home with them a new understanding of the meaning of the word pastor. The Chaplains are building its definition by their faithful and heroic ministry.

36 Services Under Fire In 6 Days Is Record Of Army Chaplain

Chaplain (First Lieutenant) Henry C. Bristow obtained the use of a three-quarter ton truck to transport his pulpit, then set out to carry on his work, regardless of enemy fire, in the area assigned to him in the North African theatre of operations. A report to the War Department tells that he conducted 45 services in the last six days of March, 36 of these services being held under enemy fire.

Three times the services were interrupted by airplane attack. Chaplain Bristow and the soldier congregation took cover, to reassemble soon afterward when American aircraft drove the enemy off. A hole in the truck, caused by a machine gun bullet, is evidence that army chaplains share the perils of combat along with the troops.

Chaplain Bristow, a native of Fishguard, Wales, an ordained minister of the Baptist Church North, and a resident of Perry, New York, added testimony to that already received that the men at the front are highly religious. "They were more receptive and appreciative of services than ever before," he said.

* * *

Streets With Lights On A Treat For British Soldiers in U.S.

The war department has been informed that members of the British first composite antiaircraft battery, now in this country for a nationwide tour of army ground forces installations and an exchange of training information, don't have to seek entertainment in their time off, because, as one of the soldiers explained, "it's wonderful just walking about the streets with the lights on at night—every night."

"There is a great shortage in England of many items you Americans have," explained another of the British soldiers, "but conditions are difficult and so we really don't mind it."

Which probably accounts for the attitude of one man who stopped another as he left a mess hall to ask: "Have they got oranges?" The other replied: "Yes, and fresh milk and . . . " But the first was already on the run.

Watermelon and corn on the cob are two prime favorites of the unit.

One soldier said: "This corn on the cob is all right. It's the first time I've had it, and I dare say some of the lads have never heard of it."

Which was proved by one who asked the proper eating procedure.

"Just hold it in both hands," said an American sergeant. "You eat it like you play a harmonica."

"Thank you, sir," said the always polite British soldier. "By the way, sir, what is a harmonica?"

The battery is composed of officers and men who participated in the defense of England during some of the island's severest air raids. Some members also have seen service in India, the Middle East and Malta. The unit is in the United States on invitation of the War Department and will begin its nationwide tour after completion of demonstrations at Camp Davis, North Carolina. It is commanded by Major T. C. Metcalf of the Royal Artillery.

* * *

Soldiers On Guadalcanal Proud Of Chapels They Built

Soldiers on Guadalcanal solved the problem of no chapels by building their own, the War Department has been informed.

Chaplain (First Lieutenant) Christian Neuman of Woodlawn, Maryland, reported that the men of his regiment built three make-shift chapels within a few weeks after the last Jap had been eliminated from the island.

"These chapels have palm-leaf roofs and coconut-log pews, but they serve the purpose very well," Chaplain Neuman reported. "The men, too, are proud of their work and I believe they attend services as regularly as if a great stone cathedral were available to them."

Chaplain Neuman said the regiment arrived on the island December 17, 1942, and although much fighting still was going on they were able to have a "fine Christmas day service" eight days later. He added that when fighting ended, Guadalcanal natives began to join in the regular Sunday services.

"At each service we now have quite a group of natives in the congregation," the Chaplain said. "These people had previously been visited by missionaries of the

Church of England and seem to like Christianity. They have proved themselves valued additions to the choir, too."

Asked about the personal problems of the men of his regiment, Chaplain Neuman said:

"They haven't many such problems that regular letters from home won't cure."

FROM THE FRONT

"The Ministerium at Work," monthly bulletin of the "Mother Synod," carries the following excerpts from a letter of one of our Lutheran chaplains. It comes from the battle front and this chaplain knows what it is to be under fire. For good reasons it is printed anonymously.

"We have been in combat. There is nothing pretty about war, as I need not tell you. But I have seen God use the imminence of sudden death to waken men to an awareness of the closeness of God.

My Duty

"It shall be my duty to keep reminding men of what they are now promising this Father they have learned to know.

"My place in combat is, for the most part, with the medics. . . . Upon occasion I have helped bring in patients. . . . When in the combat zone we learn to 'take no thought for the morrow, for sufficient unto the day is the evil thereof,' and I have felt a kind of blessing in being thus forced to let God do the caring for my safety. Somehow I wish that when I return (Deo volente) I can retain that feeling which Jesus had: to live today fully, for God and to leave tomorrow to his disposition.

Waiting for Morning

"Upon occasion I've watched for the morning, and the verse of the psalm, 'My soul waiteth for the Lord more than they that watch for the morning,' has had new meaning.

"The verse that refers to Christ's second coming is seen enacted here on the battlefields, '. . . two . . . and the one is taken and the other left.' Some of us must have further work on earth, for some He allows to have 'borrowed time' in this earthly life.

Wounds Now and Then

"Some days ago a wounded lad was brought to the aid station in the middle of the night. I comforted him by my presence and a short prayer. . . . After he was treated and resting I returned to my spot to sleep, but his wound set me thinking. It came to me that our Lord had the full weight of His body hanging for three hours or more upon four wounds—no aid men to treat Him, no morphine to kill pain, no words of comfort—and He was a perfect man who did not have to thus suffer. So did our Father seek to impress upon us men his great love for us.

God Disposes

"We know God does not want war. But as I've heard men say that they've learned to pray I've been reminded how God has always used evil to bring good, just as He used the blackness of the crucifixion to shed light on the glorious resurrection. . . .

"But my mind is not fixed completely on the immediate horizon. Often I wonder what the Church is thinking and doing back home. I shudder lest the Church at home fall behind in present needs. . . . And sometimes I wonder if perhaps we leaders are afraid to come out and rethink our faith. It is easier to make acceptance of old creeds the "shibboleth" for co-operation and union than to restate the truth of those creeds in modern terms. I mean that we should beware lest we allow sentimental denominationalism to take the place of meeting issues as they arise.

Standard Brands

"It may be my perspective is somewhat warped by being close to places where there is no time to enquire into the brand of Christianity. . . . I am well aware of differences in churches . . . but I wonder how far insistence upon minutiae should go. . . .

"The unit I'm serving is composed of. . . . Most are Christian though some have a 'B' for Buddhist on their dog-tags. The non-Christians are open to persuasion and conversion. Sunday past, I baptized four of them, and now I am instructing them. They knew what baptism meant before they were baptized—not fully of course, but enough in my judgment to warrant sealing their salvation in the sacrament. Tomorrow they may be called home, in such extraordinary circumstances I do not hesitate to do as Philip of old did after one period of instruction.

"Those who are Christian are of non-Lutheran churches. . . . My brand of preaching, however, has not changed, and they seem to appreciate it for they attend in numbers. . . ."

A MEANS TO AN END

Dr. James Reid includes in his little book of sermons, "Facing Life With Christ," a sermon titled "Personal Relationships—Family and Friends." As texts he chose Matthew 10.37, John 13.34 and Luke 8.19.21. After some very helpful suggestions as to the beautiful relationships of the Christian home he concluded his sermon with the three paragraphs quoted below. (Permission to print was given by the Cokesbury Press, Nashville, Tenn.) Never an end in itself" is the Christian view of the home. A glorious means to the happiness of all who are members of the family, but also a blessing to the community and to the world.

Said Dr. Reid:

"Though Christ valued these intimate relationships, He knew that they must never become ends in themselves. A home or a little group of friends must never be a self-enclosed unit, building walls against the intrusion of others. What is called a loving home can sometimes be a very selfish thing, the more so because those who are so wrapped up in each other do not realize how self-indulgent their love is. The love we receive and practise in the home must have an outlet beyond the home. It is a dwarfed and shallow thing if it does not develope into the love of others. We must learn the secret of brotherhood in the home, in order that we may become brotherly toward all men.

"One day when Christ was busy on a case of healing, He was told that His mother and brethren were outside seeking Him. He paid no heed to them. He refused to be any longer subject to family claims when God's work needed Him elsewhere. He sent back a message that His family must have been perplexed to hear. 'Whosoever doeth the will of God, the same is my mother and sister and brother.' The love He had learned in the discipline of home had blossomed into the love of all mankind. That is what will happen when home love or friendship are made subject to the purpose of God. Then we will discover, in association with those of like mind, the deepest and best of all loving relationships.

"Those who belong to the Kingdom of God, whoever they may be, have come into a closer fellowship than mere blood relationships produce. To belong to the 'household of faith' is a far richer and deeper thing than to belong to the household of our birth; for it has no limits of space or time or nation or race. To belong to it is to be one of a great company in heaven and on earth whom no man can number, but who are all "one in Christ Jesus." The relationships of home and friendship find their true meaning in the fellowship in which we are brothers because we have become sons of God."

CHAPLAINS, VETERANS OF ATTU, RELATE THEIR BATTLE EXPERIENCES

"Some day when I get back into civilian life, I am going to preach a sermon on 'The Soldier Who Came To Church Without His Pants,'" declared Chaplain (First Lieutenant) Francis W. Read, of 1211 Ruberta Avenue, Glendale, California, who served with the Seventh Infantry Division in the Battle of Attu in May, 1943.

"I was holding a service in a hospital mess tent in the Massacre Bay sector. A lieutenant came up to me after the service and said, 'Chaplain, please excuse me for coming to church without my pants.'

"I looked him over, and saw that all he had on was a pair of long underdrawers and a field jacket. He explained that he had had his pants cut off so the doctor could get at his wounds, and that it was a choice between coming to church without his pants or not coming. He chose the former."

Chaplain Read's personal experiences on Attu are included among reports of chaplains who served in that campaign which were revealed today by the War Department.

Battle makes religion real is the observation of Chaplain (Lieutenant Colonel) Reuben E. Curtis, of 2466 Hyland Drive, Salt Lake City, Utah, Division Chaplain of the Attu operation.

* * *

"'Vanity of vanities, all is vanity,' saith the preacher." And Chaplain Herbert T. Neve, air depot group chaplain, took him at his word, for in the entrance to his office is a table of religious materials and, of all things, a basket of pocket combs and another of face cloths.

Chaplain Neve has his office in a former Fascist hall. In the large rooms adjoining he has made a reading room and library, a place where men can come to write their letters on stationery that the chaplain supplies, V-mail, special air mail, and ordinary writing paper. This material is furnished the chaplain by organizations at home.

Asked about the face cloths and combs, Chaplain Neve stated that they were items that five out of ten soldiers were continually asking for, and the customer is always right. In the past nine months he has distributed over one thousand combs and face cloths to his men in the forward areas. Even at the front vanity is still vanity.

Now, begin to get ready for—

LUTHERAN WORLD ACTION!

I ASK YOU?

Dear Editor: Haven't you had some experiences which have given you somewhat of a deeper sense of the meaningful reality of a 'tie that binds' us together in Christian love and service?

Oftimes, this thought that is expressed in the lines of that old hymn, "Blest be the tie that binds," has a sort of vagueness about it, as we sing it—a semblance of unreality. Just one look at our world right now, with all of the animosities and hatreds and treacheries that are continually driving us 'apart from' those whom we would want to call brothers, does make us wonder whether there is a Christian fellowship that is at all vital. We want to feel that it is really there, but there are some terribly strong forces against such a realization just now.

And yet, even when there is this discouragement in us, and when we are inclined to despair at man's inhumanities to man, there come to us these experiences in our own contacts which give us hope again. It happens often in our congregational-church life, and we are grateful. And we say to ourselves, "well, the world is in the travail of its own chaos, and we are in travail for we are involved in mankind; but yet, here in our own smaller fellowship, 'blest be the tie that binds our hearts in Christian love.'"

This realization dawned on me in a very meaningful way just yesterday morning, as we, congregation and pastor, joined together once more in the Sacraments of the Altar. After the Collect in the Service, it was our joy to see twelve men 'of honest report'—and let me say, parenthetically, that it was a most gratifying and especial joy to us to have our church council in attendance at a worship service 100% to a man, and to see those twelve men come up the aisle together—approach the altar for the annual service of installation for the church council. When these good men unitedly answered 'Yes, by the help of God,' that inner feeling of joy began to well up within me. At the point of the sermon, and in place of the sermon (how good and how pleasant it is for us to dwell together in unity **without benefit of sermon once in a while**), we had what we have been calling our 'kneeling prayers' for the men and women from the congregation who are in the armed forces. As the entire congregation knelt in prayer, the pastor read the names of these men and women, one by one, bringing each one in intercessory prayer to God at His altar; and, while we remained on our knees, just as the last of the seventy-eight names was read, our soprano soloist touched the heart of every worshipper in the singing of "The Lord's Prayer." Then, we joined together in the Lord's Supper. The last table, as is our custom, was made up of the members of the church council. Twelve men, faithful and earnest, kneeling together, to re-consecrate themselves; and the pastor joined with them in the sacramental experience of receiving 'the body and blood of our Lord and Saviour, Jesus Christ.' Truthfully, I was tempted to ask all who were there—after the inspiration of that hour, when every single soul had been touched by the beauty of that holiness that seemed to pervade our little sanctuary—to join with me in the words and music, "Blest Be the Tie That Binds."

I say, in the midst of our despair, we are not without hope; for here was real Christian fellowship. May it be leaven in the earth!

Respectfully,
Quid Habeas

SERVICE PASTOR SAYS "THANX!"

Newport, R. I.
January 11, 1944

Dear Editor:

May I take this opportunity of expressing my sincere appreciation for the copies of LUTHERAN MEN, that come to me each month. It has not been possible to share the reading of the magazine as much as should have been done up to this point. We are very happy now to announce that the Service Commission of the National Lutheran Council is opening a Lutheran Service Center here in Newport. We are so happy over this forward step, as it has not been possible to minister to the men as fully as should have been done. (New address, 26 Washington Sq.)

I shall operate the Center in addition to serving the First Lutheran Church, the only Lutheran Church within 35 miles of Newport. The base here is rapidly becoming more of a seagoing base, as they are now forming the crews right here, which is a change in procedure and means that the ministry of the church will be needed all the more.

One can do comparatively little for the men and yet they come back time and time again to thank you for the little things and the kindness that has been shown to them. Even that will go a long way to make better churchmen of them after this is all over.

Thanks again for your publication. It is the kind of material we need to keep the young men abreast with what goes on back home.

Respectfully,
M. V. GUSTOFRAN,
Service Pastor.

* * *

SOME DREAM

Dear Mr. Editor of LUTHERAN MEN:

The past few months I have looked over several of the LUTHERAN MEN magazines, and have found much interesting reading, some of which I have sent to service men. This article may be of interest to you both as amusement and profit to your readers. Use it if you care to. I wrote it after church yesterday and it has not been sent to any other. If you use it, please use my pen name; if not please return to me.

Sincerely,
Mrs. W. B.

THE PRODIGAL SELF

Once upon a time there was a man. And each Sunday morning he would say unto himself, "I will hie myself unto my church, and there I will sleep." And upon his arrival he would greet his fellow churchmen with a smile and a handshake, and would seem merry and gay.

But it so happened that the church music proved to be a soothing lotion to his soul, so that soon after the singing of the hymns, by the time the pastor of said church would begin a sermon upon which he had labored for a week, this man betook himself to a far country—that of dreamland. Evidently meeting many others of kindred natures, he would nod—and sometimes smile, wholly unconscious of mere humans—including his wife who sat beside him.

The preacher would talk softly and would roar —but the man did snore.

But near the close of the sermon, the man would come to himself, and would join in heartily on the Amen. Then he would arise and go to his home to await the goodly dinner his wife would cook. Usually he partook of no more such pleasurable journeys to "the far country" until the following Sunday when it would be about as all previous Sundays.

Was this man's religion in vain?

—Sue Sain.

We often wondered what our women folks might be thinking of their sleepy husbands as they sit beside them in church. Some of them are not above using their elbows just as efficiently there as in getting up to the counter on bargain day. We have looked down from the pulpit on incipient divorce when hubby clearly resented having his rest disturbed. Wives afflicted with husbands who sleep in church should read him Acts 20:5-12. It is a good one for long-winded preachers to read too.

* * *

HOW TO ANNOUNCE A BABY

A certain Lutheran Captain whose personal friendship and church loyalties I deeply appreciate used the following unique announcement of the birth of a daughter. It is so clever we venture to print the official forms. Of course we depersonalized it.

I

HEADQUARTERS
RECRUITING AND INDUCTION DEPOT
MONTGOMERY, ALABAMA

16 December 1943

SPECIAL ORDERS)
NO. 1)

Mrs. M. S. H. (Civ.) will proceed from her present station, 528 Fairview Avenue, Montgomery, Alabama, at 0100Z (8:00 PM, CWT), 16 December 1943, to Saint Margaret's Hospital, Montgomery, Alabama, for the purpose of accepting into Government Service one (1) Recruit (Name, Sex, Rank and ASN as yet unknown). One (1) Medical Officer, Dr. C. J., is designated as attendant for this duty. Upon completion of temporary duty assignment at Saint Margaret's Hospital, Mrs. H. will return to her proper station, 666 F. Avenue, Montgomery Alabama. A convalescent furlough not to exceed ten (10) days is authorized in lieu of delay enroute.

It being impractical for the Government to furnish rations in kind, a flat per diem is authorized.

Travel by privately owned conveyance is authorized, if so desired.

Travel directed is not necessary in the Military Service and, therefore, is not chargeable to any procurement authority. All expenses incident to this travel and temporary duty will be charged to the personal accounts of Captain J. H. H., AC.

By command of General HAP E. NESS.

FULLER JOY,
Col., A.G.D.
Adjutant

OFFICIAL:

FULLER JOY,
Col., A.G.D.
Adjutant

* * *

II

HEADQUARTERS
RECRUITING AND INDUCTION DEPOT
MONTGOMERY, ALABAMA

17 December 1943

SPECIAL ORDERS)
NO. 2)

1. Having reported for duty at 1245Z (7:45 AM, CWT), 17 December 1943, at Saint Margaret's Hospital, Montgomery, Ala., Pvt. M. M. H. (WAC), is attached, unassigned, to Mrs. M. S. H. (Civ.) at said Saint Margaret's Hospital for a period of approximately eight (8) days for recruit training, duty, rations, quarters and administration. Upon completion of this assignment, on or about 25 December 1943, Pvt. H. will proceed, accompanied by Mrs. M. S. H., to her proper station, 666 F. Ave., Montgomery, Ala. Being considerably under the acceptable physical requirements for WAC duty (weight 5 lbs., 13 ozs.), it is directed that Pvt. H. have access to the mess hall at all times in order that her weight may be brought up to the required standards.

Travel directed is not necessary in the Military Service and, therefore, is not chargeable to any procurement authority. All expenses incident to this travel and temporary duty will be charged to the personal accounts of Captain J. H. H., AC.

2. Dr. C. J. is relieved from temporary duty assignment as attendant to Mrs. M. S. H. at Saint Margaret's Hospital, Montgomery, Alabama, and will return, at his own convenience, to his proper station.

Travel by privately owned conveyance is authorized for this movement.

By command of General HAP E. NESS.

FULLER JOY,
Col., A.G.D.
Adjutant

OFFICIAL:
FULLER JOY,
Col., A.G.D,
Adjutant

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III
HEADQUARTERS
RECRUITING AND INDUCTION DEPOT
MONTGOMERY, ALABAMA
18 December 1943

SPECIAL ORDERS)
NO. 1)

Having been tried and found guilty of violating all acceptable rules of military conduct by completely captivating the hearts of her associates, Pvt. M. M. H. (WAC), is hereby sentenced to be placed for the rest of her natural life, into the custody of her parents, Capt. and Mrs. J. H. H., unless such custody is sooner terminated by a properly constituted authority. The sentence, as adjudged, will be duly executed.

By command of General HAP E. NESS.

FULLER JOY,
Col., A.G.D.
Adjutant

OFFICIAL:
FULLER JOY,
Col., A.G.D.
Adjutant

* * *

RESOLUTIONS OF RESPECT

D. E. Wilson

Whereas it has pleased almighty God in His infinite wisdom to call from this earthly realm to that glorious and celestial throne on high, our esteemed friend, past elder (president) and co-worker, Drayton Ellabe Wilson; and

WHEREAS: "Deacon" Wilson (as he was familiarly called) was known throughout the whole Church, having represented the Georgia-Alabama Synod as lay delegate to several U.L.C.A. conventions as well as several national Lutheran Brotherhood conventions. He was statistician of his synod for the last fifteen years and was in attendance at the only national meeting of synodical statisticians and contributed much to the simplification of forms used by the Church at large. He was a member of the board of trustees of Newberry College, his Alma Mater, and in this connection his wise counseling was frequently solicited, and

WHEREAS; Through his leadership as chairman of the finance committee, a new location for our church was purchased, a new church edifice and Bible school plant was constructed and he left it entirely free of debt. He was regularly elected to the church council from the time of his affiliation therewith and served efficiently as treasurer of his church for fifteen years and up to the time of his sudden passing, and

WHEREAS; His untimely passing has removed from our Brotherhood one of its best loved members; from the church, a faithful and devoted worker; from the community, a highly respected, useful, loyal and honorable citizen and from his home, a kind, considerate and gentle husband and father; therefore be it

RESOLVED; That we graciously accept and bow in humble submission to the Will of God, knowing that He doeth all things well and that He will guide the beloved wife and daughter in their hour of bereavement. Be it further

RESOLVED; That this expression of our profound sorrow be spread upon the minutes of our Brotherhood and a copy transmitted to LUTHERAN MEN and to his bereaved family as a token of sympathy on behalf of all members of the Brotherhood.

Committee on Resolutions:
C. M. KESSLER
A. L. FEAGLE
M. R. GRUBER
Church of Redeemer Brotherhood
Atlanta, Ga.

Brother Wilson was a delegate to the Omaha convention and was well known in Brotherhood work, within and without his synod. Secretary Bader reminds us that he also was in the party of Brotherhooders that visited Father Flanagan's Boy Town. As our leaders pass on, we must close up the ranks.

* * *

OUR WIVES READ IT

Lynbrook, L. I., N. Y.
January 24, 1944

Dear Editor:

Enclosed please find $1.00 for which please send me as many January 1944 LUTHERAN MEN as it will buy. It is such a wonderful publication and I know at least 12 people who would profit by reading your January issue. Is it possible that there are any January numbers, or am I expecting too much? The soldier's letter on page 9 is superb and so heart warming and challenging.

My very best wishes to you from us.

Sincerely,
CLARA M. KIRSCH

This letter, too, is "heart warming." We sent a bundle of LUTHERAN MEN *by the next mail and returned the $1.00. We can't be that generous with all who ask for samples but it happened that an extra bundle had been sent me by mistake. May we also suggest reciprocity on the part of our men. If the wife reads* LUTHERAN MEN, *you ought to read Lutheran Woman's Work. By the way, Clara M. Kirsch is Mrs. Paul Andrew Kirsch. Dr. Kirsch is the popular and energetic assistant executive secretary of the Board of American Missions.*

* * *

AN ENCLOSURE FROM THE LETTER OF A SEMINARY PROFESSOR

Does the present day seminary professor keep in touch with the Church?

During the first ten days of 1944, a professor in one of our Lutheran seminaries:

Delivered 10 lectures to his classes;
Delivered 16 sermons;
Visited churches in 14 different towns;
Taught a Sunday school class in two Sunday schools;
Installed the newly elected members of three church councils;
Dedicated new equipment of a church altar;
Read several books;
Traveled nearly 600 miles;
Made 24 pastoral calls;
Conducted one funeral;
Presided at three church council meetings;
Posted 322 letters;
Conducted 66 personal interviews.

One of our valued friends among the professors made the above report of his activities. Who was the fellow who kidded the editor on "retiring to a professorship?"

THE PLAN OF PROGRESS

January 31, 1944

To Pastors and Presidents
of the Lutheran Brotherhood:

As we enter into the work of the Brotherhood in the year of 1944, it is the sincere hope of your president and officers of the East Penn Conference that you lend your hearts, and hands, and minds to keep the home fires alight with activity in the Master's field, in order to maintain the high standard of Christian Brotherhood work. Also, that our boys, returning from struggle and strife, may not find us like the foolish virgins, without proper food for their disrupted and hungry hearts and minds. Also that they find us faithful not in one phase of our Master's work, but in many fields.

Attached to this bulletin you will find the Plan of Progress for the year 1944, by which this committee hopes you will govern your work, and be able to give the annual convention a report of excellent Christian effort.

It is also the desire of your Brotherhood officers that your leaders in various districts will plan rallies at various times, never forgetting to invite that group from a Ministerium Brotherhood or Bible class to join with you in order that when 1945 comes around a combined Brotherhood effort will have already been accomplished.

For your information, the synod and Brotherhood conferences have concurrently set the following dates for the joint convention for 1944.

October 24th and 25th at Lancaster, Pa. Further announcements will be forthcoming.

Be a builder—not just a member.

Support the LUTHERAN MEN with your subscriptions.

1944 dues now accepted.

Suggestions for the improvement in our work are open to the conference, write your president.

Sincerely,
GEORGE H. BURCHFIELD,
President East Penn Conf. Brotherhood

A Workable Plan

We have published the standards sent by this live conference Brotherhood and the report blank, such as was enclosed with this letter. Definite percentages are assigned to each item in the program so the congregational Brotherhood can rate itself. Note the first paragraph in President Burchfield's letter and read again the quotation from Chaplain Moehlman in the editorial columns. We must not let our men down when they return.

* * *

POETIC RESEARCH

Wittenberg College
Springfield, Ohio
February 14, 1944

Dear Dr. Traver:

Some twenty-five years ago I attended service one morning at old King's Chapel in Boston.

In his sermon the preacher quoted four lines as follows:

"In this world of froth and bubble,
Two things stand like stone:
Kindness in your brother's trouble,
Patience in your own."

The above adds one line to the lines quoted in the last issue of LUTHERAN MEN. There are some changes in the wording of the other three lines.

It would be fine if we could put some higher critic to work in the hope of his discovering what actually was the original!

Cordially yours,
R. E. TULLOSS,
President

RET:eb

The lines are credited to Abram L. Gordon and are located on page 21 of our February issue as follows:

"Two things stand like stone,
Kindness in another's trouble,
Courage in your own."

Further information on this poem will be welcomed.

This leads to the suggestion that you may have some favorite lines you would like to share with the LUTHERAN MEN *family? Or a good story?*

* * *

THEY DID—NOT DIDN'T!

Washington, D. C.
February 12, 1944

Dear Editor:

Either you or your printer made an "awful" error in that EMV sentence in the last issue. As you have it, it reads:

"What a pity that 1855 pastors in the U.L.C.A. did not use the EMV literature this year."

That's the number that *did* use it!!

The number that did not use it is the difference between 2592 and 1855 or 737. If you had used 737 in lieu of 1855 you would have been 100% right, as it is a pity that even that smaller number did not see fit to use our practical little folder "Just Suppose."

Sincerely yours,
ARTHUR P. BLACK,
Executive Secretary
Layman's Movement

The editorial face is red. But it is always nice to be corrected in the right direction. 737 is high enough. Somehow we believe that if 100% of our pastors did use this literature we would be meeting our income objective more than 100%.

Courier Journal and Louisville Times Photo

The News Story

Strangers In Louisville, Knox Student and Iowa Girl Find Friends At Lutheran Haven

When the Lutheran Service Center in the Speed Building opened Sunday, Pfc. Percival Vikander, 22, Armored School student at Fort Knox, and Miss Marie Vagtz, 20, Boyden, Iowa, were two of its first guests. Today, they are the Center's first bride and bridegroom.

Strangers in Louisville, knowing no one, both were jubilant over having "a real wedding, with flowers and everything" in the small chapel dedicated solely to service weddings. Soft candlelight shed a glow on their happy faces as they stood before the altar, taking their vows from Pastor Victor Archie, the Center's chaplain.

"A little research in Kentucky mariage laws" had been necessary, recalled Mrs. Vikander, who wore pink carnations on her light blue dress for the ceremony.

"Reconnaissance," supplemented her blond husband grinning.

The Executive Secretary's Monthly Message

MR. EARLE W. BADER, 62 East Garrison St., Bethlehem, Pa.

TWENTY-FIVE NEW BROTHERHOODS

The war has temporarily deprived our churches of the services of their young men. At the same time emergency needs have created new responsibilities for the older men in keeping their churches alive and ministering to those in the service.

The value of the Brotherhood program in war time has been demonstrated, and we rejoice in the growing realization of this fact.

We extend a hearty welcome and our congratulations to each of the following Brotherhoods that have received a charter of affiliation with the U.L.C.A. Brotherhood during the past ninety days:

St. John's Lutheran Brotherhood, Des Moines, Iowa
St. Paul's English Lutheran Brotherhood, Chicago, Ill.
Our Redeemer Lutheran Brotherhood, Washington, D. C.
St. Matthew's Lutheran Brotherhood, Schuylkill Haven, Pa.
Zion Lutheran Brotherhood, Dushore, Pa.
New Jerusalem Lutheran Brotherhood, Hickory, N. C.
St. Stephen's Lutheran Brotherhood, Lenoir, N. C.
Philadelphia Lutheran Brotherhood, Granite Falls, N. C.
Lutheran Chapel Lutheran Brotherhood, China Grove, N. C.
Amity Lutheran Brotherhood, Cleveland, N. C.
Lebanon Lutheran Brotherhood, Cleveland, N. C.
St. Paul's Lutheran Brotherhood, Santa Monica, Calif.
Holy Trinity Lutheran Brotherhood, Pittsburgh, Pa.
Redeemer Lutheran Brotherhood, Charleston, S. C.
Luther Memorial Lutheran Brotherhood, Quincy, Ill.
St. Barnabas Lutheran Brotherhood, Charleston, S. C.
St. Paul's Lutheran Brotherhood, Wayne, Nebr.
St. Matthew's Lutheran Brotherhood, Wilmington, N. C.
Ascension Lutheran Brotherhood, Shelby, N. C.
Trinity Lutheran Brotherhood, Pittsburgh, Pa.
Zion Lutheran Brotherhood, Medford, Ore.
St. Peter's Lutheran Brotherhood, Chicago, Ill.
Holy Trinity Lutheran Brotherhood, Northampton, Pa.
Holy Communion Lutheran Brotherhood, Dallas, N. C.
St. John's Lutheran Brotherhood, Columbus, Nebr.

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LUTHERAN WORLD ACTION 19 SYNODS OVER THE TOP

The final returns for the 1943 *Lutheran World Action* appeal just released shows total receipts of $1,319,723.70 from all of the cooperating Lutheran bodies.

The officers and members of the U.L.C.A. Brotherhood are justly proud of their efforts to reach our congregational quotas in the 1943 appeal.

Sunday, May 7th is the time for the 1944 *Lutheran World Action* collection of funds, and we again remind our Brotherhoods that we are expected to do even better than last year. A minimum of one dollar from each church member will raise our 1944 LWA quota in one day.

* * *

A "THANK YOU" AND A CHALLENGE!

I know you will be interested in the following letter from the Rev. Alford R. Naus, assistant director of LWA. Pastor Naus is generous in his praise of the Brotherhood for its fine record in last year's appeal. But, he also reminds us that we must put forth a greater effort if we are to reach our 1944 LWA quota:

"For your Brotherhood meeting in Philadelphia on January 29th you can report that the final receipts for 1943 Lutheran World Action were $1,319,723.70. Nineteen synods of the U.L.C.A. went over the top. The complete report will be found in either this week or next week's issue of *The Lutheran*.

The entire cost of raising this money was less than 1.6%. This includes salaries, paper, printing, postage, everything.

The adopted goal by all the cooperating bodies for 1944 is $1,315,000, which you will notice is almost $5,000 less than the actual receipts in 1943. On a per capita basis the U.L.C.A. would have a goal of $664,535.64, and I am certainly hopeful that the Brotherhood will be back of this year's appeal with even more power than they were in 1943, and that again the U.L.C.A. will be over the top.

There is every evidence that during last year the Brotherhood did the best job that it has ever done, but this is not to indicate that it did the best job that it could. I am very grateful for the fine things it has done, but with the increased goal for 1944, you will have more responsibility than last year.

My kindest regards to you and to each of the members of your administrative committee.

* * *

SERVICE MEN WELCOME LUTHERAN MEN

The material and articles in LUTHERAN MEN help to bring the church very close to your boys in the service. The cost of the subscriptions will be returned many times after your members resume their place in the congregation after the war.

Moreover, where but in LUTHERAN MEN will your service men find spiritual truths presented in a style written by men exclusively for men?

* * *

Our congratulations and thanks go to ZION LUTHERAN BROTHERHOOD, NIAGARA FALLS, N. Y. for the *114 service men subscriptions* which were started with the February 1944 issue.

Christian Stewardship

Editor: *Secretary* ARTHUR P. BLACK, The Laymen's Movement,
1427 Eye St., N.W., Washington, D.C.

Time Treasure Talent

Luther Memorial Church, Madison, Wisconsin, has been forging to the front splendidly during the past four years in increased membership, increased free-will-offerings for benevolences, and decreased indebtedness. We are singling out Luther Memorial for special attention this month because it illustrates in a shining manner what begins to happen in a congregation when its membership begins to place more emphasis on Christ-made programs and less emphasis on man-made programs. **And, of course, everybody knows the attitude of the membership reflects the attitude of its leadership.**

Greatest of All Headache Producers

As the result of an over-building program and a purely nominal benevolence program Luther Memorial for years caused more headaches in the Northwest Synod and the American Board of Missions than perhaps any other U.L.C.A. congregation. But the stewardship leaven has been working for years, too, especially since the days of Dr. Carroll J. Rockey's advent as Luther Memorial's pastor. Result: the headache period is about over, thanks not only to Dr. Rockey, but to his successors, Dr. Edwin Moll, and the Rev. Charles A. Puls. The remainder of this report will tell the reader something about the present pastor's background and personality, and Luther Memorial program trends.

Ordained In 1926

Following his ordination in 1926 Pastor Puls accepted the call to Trinity Church, Lawrence, Kansas, where he remained as pastor until called to Luther Memorial, Madison, Wisconsin, as of January 1, 1940. During his more than thirteen years' pastorate in Lawrence, a beautiful church edifice, with chimes, was built, and brought to within $17,500 of "that debt-free feeling." He served also as secretary, then as president, of the Kansas Synod; student pastor at the University of Kansas; president of the board of trustees of Midland College; delegate to the Milwaukee and Baltimore conventions; and at present is Dean of the Green Lake Summer Bible School.

Before entering the ministry Pastor Puls received training in Messiah Lutheran Church, Philadelphia, under the aggressive and progressive Dr. Ross Stover whose spirit he seems to have "caught" permanently. So, when Pastor Puls took charge of Luther Memorial a little more than four years ago he was qualified by wide and successful experience to "bring things to pass" in the best sense. And that is exactly what he has done.

Figures With A Meaning

He has received into the Luther Memorial fellowship a total of 886 new members: **210** in 1940; **214** in 1941; 237 in 1942; 225 in 1943.

No need to ask whether Pastor Puls does house to house visiting on the hunt for prospective members, as well as ring door bells of the homes of his regular membership.

If we read the benevolence figures correctly, they show that **free-will-offerings of Luther Memorial's members have more than doubled since 1939.**

The minutes for 1940 show $1,405 for the year 1939.
The minutes for 1941 show $1,487 for the year 1940.
The total for 1941 was $1,831.14.
The total for 1942 was $2,211.42.
The total for 1943 was $2,905.20.

During the same period free-will-offerings for benevolences have doubled, **the congregational indebtedness has been reduced slightly more than $12,000.**

That's the acid test—building up benevolences and whittling down indebtedness at the same time. And it is surprising how many congregations are working out their salvation in just that way in these times. Financially speaking, it is the congregations of that type that have made possible the reduction of the total congregational indebtedness in the U.L.C.A. from more than $21,000,000 in 1937 to $15,500,000, in round numbers, in 1943. What a saving in interest each year that $5,500,000 represents! Figure it out for yourself on say, a 5 per cent basis. Oftentimes the rate was 7 per cent or 6 per cent, so 5 per cent is very conservative.

The point here is that whatever the sum saved each year—and it certainly is a sizable sum—**is that much more for investment in constructive church programs.** There is no more encouraging trend in our U.L.C.A. congregations than the upward swing in free-will-offerings for benevolences and the downward swing in indebtedness.

$6,500 Project, Without Interest Waste

Coming back to Luther Memorial, the total receipts for the last three years were:

1941	$19,612
1942	22,426
1943	26,795

Also, Luther Memorial has an option on a fine property next door to their magnificent church edifice—40 feet on the main avenue, to cost $6,500, which is being raised now, and will be presented **paid in full** by members and friends of the congregation.

Miscellaneous Items With A Meaning

These items belong to Luther Memorial's program under Pastor Puls' spirited and inspirational leadership:

1. Duplex envelope system of giving.
2. Annual Every Member Visitation. (Methods vary.)
3. Two morning services every Sunday.
4. Substantial increase in communing membership each year.
5. Noticeable increase in number who pledge from year to year.
6. Rotating system for church council.

The Christian Home

by The Rev. Robert Barkley

THE CHRISTIAN HOME
The Privileges of Parenthood

Rather than make an attempt here to draw up a list of the more significant privileges that are ours as parents, I have chosen to devote these paragraphs to a brief discussion of that one privilege which is most certainly supreme above all others. We look at our parenthood as a God-given opportunity to make our own lives worthwhile and important links in the chain of human life that moves on from generation to generation. We see that parenthood is, after all, the way that culture and intelligence and religious faith—*those things in us that have something of eternity in them*—are passed on from age to age. We begin to sense the fact that, as children of good parents and good grand-parents and as products of the many parenthoods that have gone before us, we have a goodly heritage; and we then become aware of this supreme privilege that is ours, in our parenthood, of perpetuating this goodly heritage toward the generations that are to be. In the larger view, this is our greater and most sacred right.

I had mentioned in a previous chapter a little book by Dr. Edwin T. Dahlberg, entitled *Youth and The Homes Of Tomorrow.* May I draw from these pages, again, to cite an illustration that the author uses that relates itself in a very pointed way to the thought here. He calls attention to the geneological line, or the ever-widening family-circle, of one *Dr. John A. Edgren,* a Swedish-American of the last century. Dr. Edgren was a preacher, writer, editor, mariner, founder of Bethel Institute in St. Paul, Minnesota, and an accomplished painter of marine subjects. His family circle begins with Johann Edgren, born in Sweden in 1724. In the circle that immediately surrounds Johann Edgren, there are three sons and one daughter. In the next circle, there are eighteen grand-children. From that circle, fifty-six great-grand-children. In the next circle, there are 176 great-great-grand-children; then 234 great-great-great-grand-children; and then, in the circle that represented the period of the first war, there were 68 names, with two children already reported for the generation that was coming along when the family history was published, in 1923. Dr. Dahlberg then asks this most meaningful question: "How could they tell that in seven generations, less than two hundred years, they would have 558 descendants in direct line—291 of them boys and 267 of them girls—among them scores of distinguished educators, soldiers, and professional men; or that their marriage in Sweden would bear a relation to the winning of the Civil War in the United States over a hundred years later, and the founding of churches and theological schools there?

My interest being now aroused, I went to our encyclopaedia in search of one or two more examples that would illustrate this significant thought. The story of the Bach Family of Thuringia, a family that was singularly important in the history of music for two hundred years. "So numerous and so eminent were they that in Erfurt," writes the story teller, "musicians were known as 'Bachs.'" Veit Bach, a baker and a miller, was the founder of the family, born about 1555. His son, Hans Bach, was the first professional musician of the family. Hans' second son, Christoph, was the grand-father of Sebastian Bach. Another son, Heinrich Bach of Arnstadt, had two sons, Johann Michael and Johann Christoph, who were among the eminent forerunners of Johann Sebastian Bach. Johann Ludwig Bach, another descendant of Veit Bach, wrote many church cantatas, and was held in highest admiration by Johann Sebastian. "Through all the misery of the peasantry during the period of the Thirty Years' War this clan maintained its position and produced musicians who were among the greatest in Europe.—Sebastian Bach thus inherited the artistic tradition of a united family."

The story of the Wesley family is equally fascinating. At least 12 members of this great family achieved prominence during the 17th and 18th centuries, and the name of Wesley lives on. Bartholomew Wesley was an eminent early 17th century medical doctor and theologian. John Wesley, the grand-father of the founders of Methodism in England, was a scholar and clergyman. Matthew Wesley became a prominent London surgeon. Samuel Wesley, author, rector of Epworth, was the father of 19 children. His eldest son, Samuel (1690-1739), became a leading classical scholar and poet. Charles Wesley, the 18th son of Samuel of Epworth, became the eminent poet of the Revival, King's scholar, the beginner of Oxford Methodism, the writer of some 6500 hymns. Of the children of Charles Wesley, Sarah became a writer, Charles Jr. became the famous organist at St. George's Church, Hanover Square, and Samuel gained prominence as a composer and organist. In turn, two of Samuel Wesley's sons—grandchildren of Charles Wesley—became eminent musicians. And the greatest of all was John Wesley (1703-1791), 15th son of Samuel Wesley, distinguished English divine, preacher, writer, social reformer, organizer, leader of men.

We number ourselves, most of us, as among the vast numbers of 'common run of the mill' families. And yet, if our outlook is large and far and our pride is of the good and praiseworthy kind, we can feel a deep sense of 'importance' about our own family lines, as they trace back into the good heritage from the years and as they move on, through us, into the years ahead. We can feel a 'kinship with the race,' as Dr. Dahlberg puts it. We can be proud of our parents, and appreciate the measure of contribution that they have made toward 'eternal things.' We can, in humility, yet with due evidence of a sort of lofty self-respect, be sure that we are fulfilling an important calling in the stream of life. And, in the children that have blessed our homes, we can see and know some greater hopes for the years.

Lutheran Men in Bible Study Classes

Department Editor: REV. EARL S. RUDISILL, PH.D.,
Associate Secretary of the Parish and Church School Board,
1228 Spruce Street, Philadelphia, Pa.

HOW SHALL WE INSPIRE TO SERVICE?

Today the Christian church is facing more problems, and more serious ones, than for many a year. Without trying to enumerate all of them, I want to put my finger on one of major proportions. It is the problem of a depleted supply of good leaders and workers. Even in peace time the church is usually working shorthanded. Only in rare situations has there been a full complement of good leaders. Today the difficulty is accentuated.

The Present Situation

The advancing scientific viewpoint, largely undigested by the general public; the mighty increase in wealth; the multiplication of conveniences; exaggeration of the profit motive; the recurrence of wars; and the secular emphasis in education:—all of these have combined to augment a secular view of life. As the idea that man can do everything for himself has gained sway, interest in spiritual things has had to take a second place.

The loss of an awareness of the divine in human affairs, the loss of a sense of sin and a decline of moral standards have been felt severely in society at large and they are today edging into the church and showing themselves in numerous ugly forms. With many the determinant of conduct is whether they "can get away with it," or not, and some individuals seem unaware that there is any inconsistency between such a view and the Christian standard.

Many church members today have a desire to "take it easy" in the church. I have received reports from various parts of the church that church members, former Sunday school teachers and superintendents, and former church councilmen have moved into new communities and other cities, and haven't darkened a church door since entering the new locality. Some of them are making a studied effort to keep clear of any obligation or service. They argue that they have worked so hard in the church that now they want to "take it easy" for a while. What kind of Christians are they?

Overtime work in war plants, heavy schedules of voluntary work, mothers and other women in industry—all of these tend to cut down vitality and kill enthusiasm for distinct Christian service. To these factors may be added the difficulties of travel in some areas, and the combination is sufficient to put a damper on enlistment for service, improvement of abilities, readiness to take responsibility and willingness to make sacrifices in serving. Despite the unfavorable facts, church men and women need to find ways of overcoming these handicaps and of giving new vigor to flagging spirits.

More Leaders for a Larger Work

The wartime conditions call for a larger service. There are many new people in a large proportion of our communities. While some assume a negative attitude, others are responsive to approaches by the church. For such work more good visitors are needed—persons who are tactful, of attractive personal traits, patient, pleasant, persistent and of godly life.

Disturbed home conditions, such as too few rooms, bad surroundings, war workers rooming with other families, frequent removals, mothers working out of the homes, children having to care for themselves and unsanitary conditions serve to create a careless manner of life and to dilute moral ideals.

The current delinquency among boys and girls of the 'teen age is alarming the whole country. According to J. Edgar Hoover, during 1942 arrests of girls under 21 increased 55.7 per cent over the 1941 figure. Prostitution and commercialized vice among minor girls increased 64.8 per cent, while those arrested for other sex offences increased 104.7 per cent. There was an increase of 39.9 per cent in drunkeness and 69.6 per cent in disorderly conduct. During the same period delinquency among minor young men went up in the following manner: assault 17.1 per cent, rape 10.6 per cent, disorderly conduct 26.2 per cent and drunkenness 30.3 per cent. While this is very largely a home problem, there are many things which churches can do if they have the workers to carry them out.

Many of our finest leaders, both men and women, have gone into the armed services. Their going has decidedly weakened the church front. Many others, of their own age and older, are needed to fill the gaps. Instead of less workers, in these days the church needs more and better leaders and helpers. The work is larger and more difficult. What will men of the Brotherhood do about it?

Inspiring to Service

Many persons who ought to be helping to carry today's church burden are not lifting a finger. They have no desire to do so, and they see no reason why they should. It is our first task to bring them to the point of wanting to serve. To help a person to arrive at a desire to do something of spiritual value is ofttimes more difficult than to train him to serve after he has caught the urge. How can it be done? Many factors enter into it, but no certain prescription can be given. A few suggestions are offered:

(1) The example of an active Christian life; (2) explanation of the need and opportunity; (3) enabling prospective leaders to discover needs at first hand; (4) letting it be seen that you enjoy the work; (5) telling the finest experiences you have had; (6) inviting prospective leaders to the workers' conference and to workers' social occasions; (7) sermons on the need of service; (8) making proper books and periodicals available; (9) visitation; (10) allowing young people to take responsibility and perform real tasks; (12) informal conversations on the situation at large and in one's community, looking toward meeting the needs.

Topic for the Month

REV. ARTHUR H. GETZ,
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THE ROAD OF FRIENDLY COOPERATION

Topic for April, 1944

By REV. EARL S. RUDISILL, PH.D.

AIM: To show the destructiveness of much of the competition which characterizes daily life; to show the value and constructive power of cooperation; to cultivate the desire to practice cooperation in all phases of life; and to show practical opportunities for cooperation in daily living and in church activities (including the cause being stressed this month, "Christian Higher Education").

WORSHIP

Hymn, "Lord, Speak to Me That I May Speak"—No. 279 **P.S.H.** or No. 167 **C.S.B.**
Scripture: Psalm 24, page 167 **C.S.B.** or page 34 **P.S.H.**
Free prayer or prayers No. 32 and No. 41 **P.S.H.**
Hymn, "Lord, Keep Us Steadfast in Thy Word"—No. 121 **P.S.H.** or No. 167 **C.S.B.**

THE TOPIC

Competition may be wholesome or damaging. The International Exhibition of Art, held each November at the Carnegie Institute, Pittsburgh, brings into competition hundreds of artists all over the world. The judges, after a careful study of the pictures, single out a few for honors. Such a competition is a wholesome thing, for it accomplishes good in a number of directions. Striving for the first prize in a writers' contest or for honor in college is a kind of competition to be commended, for it brings out one's best. The very best type of competition is that with one's self, striving to surpass the excellence of one's past accomplishments.

On the matter of the highest type of competition the words of Professor Dewey are worth noting: "The good man not only measures his acts by a standard, but he is concerned to revise his standard. His sense of the ideal, of the undefinable because ever-expanding value of special deeds, forbids his resting satisfied with any formulated standard; for the very formulation gives the standard a technical quality, while the good can be maintained only in enlarging excellence. The highest form of conscientiousness is interest in constant progress."

Types of Ugly Competition

Men and women have sometimes entered into a heartless dog-eat-dog competition for profits, advantages or special privileges. In the struggle, individuals have lost homes, property and standing. Careers have been ruined. Skills have been wasted. Hopes have been disappointed, and sometimes men have been driven to self-destruction.

Laws, rules and umpires have been set up in order to keep striving within decent limits. Certainly such arrangements are needed, for when man's instinctive drive to "get" slips into high gear there is no telling where it will wind up. In the days of inflation, following the first world war, prices skyrocketed. Men consoled themselves by saying: "Wait till old man competition gets going; prices will come down." But in the deflation which followed there were heavy losses. The same thing occurred in the years 1929-1933, but in even more severe terms.

The strivings of nations for raw materials, markets, strategic advantages, racial supremacy or political sway have been the major causes of wars for many centuries. Ofttimes such issues are not brought out into the open, but the conflict is given a moral flavor. Even selfish and ruthless men are ashamed of their motives and try to cover them with some show of rightness.

There are various ways in which strong interests, hungry for greater profits, sometimes squeeze weaker groups or individuals until they dispose of their holdings at heavy loss, and even at complete loss. Such acts are usually defended on the ground that "business is business," but such heartlessness surely finds no justification in Christian ethics.

Competing groups often resort to misrepresentation in order to gain an advantage. Falsification of facts, unfair use of subtle suggestion, exaggerated claims and hiding of detrimental facts combine to increase income and, often enough, to discredit another product.

It is unfortunate that sometimes congregations enter into a competition with other churches in the spirit of the selfish business concern. Said one churchman: "The trouble is that we have three other churches to contend with." A friendly competition may be beneficial to all concerned, but let it not get out of hand.

Competition Damages Personalities

Any other than a friendly competition, informed with a Christian spirit, is likely to do a lot of damage to persons. Fundamentally, it is wrong in that it exalts matter (in some form) over personality. Anything that places the material over the spiritual is wrong. Such action makes mere pawns of men, whereas Jesus named personality as the most valuable and meaningful entity in the universe. In the same spirit Kant, one of the greatest minds of all time, insisted that man is always to be regarded as an end and never as a means.

Strife of this sort tends to eliminate the spiritual element in society altogether. Were not man so thoroughly a spiritual being and did not God constantly woo him, many more spots in the world would have succumbed to a bestial type of life. But man is like unto God in his make-up, and a spiritual world surrounds and penetrates the visible world.

Selfish competing with others distorts man's vision to such an extent that he may try to make the whole thing appear as right. He may come to believe sincerely that it is right, and when he is persuaded he will use his best powers to convince others.

Success in ruthless striving makes the successful man bolder than before. It is the same principle that prevails in almost any form of sin. The further one goes into it the bolder he becomes, until at last his boldness is his undoing. Any one who is engaged in a competition which has a selfish angle to it had better stop and take stock of his spiritual situation.

The loser in such a contest may, in the process, be robbed of his self-confidence and even his self-respect. The experience of being crushed may force him into a

spirit of defeatism, from which he may have a hard time to recover. God did not create souls to be kicked and bludgeoned into abject, quaking helplessness.

Unethical, inhuman contending may lead into unfortunate class conflict which is detrimental to all. God made all mankind as one family. But "Man's inhumanity to man makes countless thousands mourn." If the kind, brotherly spirit of the Master possessed all men unseemly strife could not occur.

Why Work Together?

"Politics makes strange bed-fellows." For political advantages men sometimes work together, even though their personal viewpoints are very different. That is cooperation for tactical reasons. It is purely prudential, and is in violation of principles. To some men it seems very little to forsake sacred principles, and the more frequently they do it the less it means.

The major reason for cooperation lies in the sanctity of personality. Everything ought to minister to the welfare of persons. Everything else exists for their sake. They are the highest objects of human devotion and Christian love, God himself alone excepted. And in that principle we find the very heart of the Christian standard of all morality.

In Christian cooperation we express our unselfishness and reverence for persons. Each time we express such an attitude in acts we grow more unselfish. Character and faith thrive upon expression in service. For the sake of Christian growth we need to work with others in every possible way.

Cooperation in the Church

All church members ought to work together for the sake of the church. That does not mean that we should do everything for the glory of the church as an end in itself. The church is really a means to ends. With all the regard we have for the church we should never lose sight of the purposes for which it exists.

The stronger we make the church by putting into its work our combined efforts the larger will be the blessing which it can bring to mankind in its neighborhood and over the earth. Too frequently people talk a great deal about what the church ought to do at home and, at the same time, disparage our evangelism in other lands. Forget not that "the light that shines farthest away shines brightest at home."

The mighty things that could be done in Christian education if we had full cooperation from all members and homes can only be estimated. We have never yet had that full cooperation. When will the church get it?

The program of worship, study, fellowship and service requires a lot of planning, financing, working, praying, sacrificing and enduring. It means working together.

Teaming Up At Home

It's up to parents to furnish leadership in the family, but not to act the dictator. Action on the parts of children may be forced to some extent, but that will not be cooperation. That will be coercion. Cooperation has to be a thing of the soul before it issues in action. The willing spirit to work with others has to be present, and that is brought into being by democratic processes in the home. The family council is of particular value in securing a happy readiness to work with other family members. If, through free discussion, children are led into the spirit of glad partnership, there will be cooperation. The field of activities in which this "togetherness" operates is wide, as wide as the variety of acts which family life requires.

Hitting It Off With the World

The home is a little world. One's neighborhood is a little larger realm. And so, in widening circles, we may go into larger and larger units until one's world embraces the whole earth. The possibilities for cooperation begin in the smallest unit, the home, and they expand in their number until we face our responsibility for working with all races, colors and conditions of mankind.

Today the issue of better relations between the whites and the races of other colors is at white heat. What is the Christian attitude toward Orientals? Are we ready to meet that issue honestly or will our prejudices prompt us to take refuge in vague, pleasant phrases which have little meaning? God made all men equal. No race is superior to any other. Scientific tests have revealed very little difference, and that is probably due to environment and experience rather than to inherent qualities. If we are to work with God we shall want to work with His children, by whatever name they are called. Better interrace relations in North America will not issue from a superiority sense on the part of whites.

Real cooperation calls for a more Christian spirit between other groups as well, for example, labor and capital, agriculture and industry, city and country, east and west, north and south, Jew and Gentile, young and old. Let us express it in all relationships, including home and foreign missions, making and preserving peace, and in welding all mankind into the true family of God.

Suggestions for Discussion

1. Survey your congregaton with a view to discovering at what points cooperation is weakest among individuals and organizations.
2. What can be done to bring together families in the congregations which are at loggerheads with one another?
3. To what extent does the congregation work with community agencies and with other churches? What are the finest possibilities?
4. By what means may we obtain better cooperation between the church and our homes?
5. Does the congregation do its part in the synod's program?
6. How well are we informed on the program of the U.L.C.A. and the part which we ought to be taking?
7. Would a study of possibilities and requirements in the making of a Christian peace be a part of world cooperation? (Use Nolde's **Christian World Action.**)

In connection with the month's study be sure to read Mr. Reuben Olson's article, "Cooperation Versus Competition," in this issue of **Lutheran Men.**

Assignment of the project for the May meeting. See the article, "The World is Our Field," in this issue of **Lutheran Men.**

Hymn, "Christ for the World We Sing," No. 218 **C.S.B.** or No. 164 **P.S.H.**
Scripture: Acts 17:22-31.
Prayer—Free prayer or prayers 18 and 19 **P.S.H.**
Hymn, "The Morning Light is Breaking," No. 230 **C.S.B.** or No. 170 **P.S.H.**
Benediction.
Fellowship.

COOPERATION VERSUS COMPETITION

By MR. REUBEN OLSON

Mr. Olson is the lay chaplain of Good Will Industries, an officer in The Council of Social Agencies, and is serving on the board of directors of The Lake County Welfare Department, the International Institute, and the Council of Churches. He is an active member and leader in the work of Grace Lutheran Church, Gary, Ind.

She wrote: "Respected Madam: We would like a baby by return mail. We are fine livers, as my husband is an undertaker. I have titian hair and would care for a blonde, but would take an infant darker. We have religion—somewhat neglected on account of business, but think of making the baby Lutheran. They are very cooperative."

Bless her soul!

But can that dream-like faith in organic Lutheranism survive realistic analysis? Let us concede that the Lutheran Church is a great Church. Was not the first American flag unfurled by a Lutheran general? Was not the first Protestant hospital established by Lutherans? The first Protestant missionary to the Indians a Lutheran? And the first ordained clergyman in America a Lutheran? Frederic Auguste Bartholdi, designer of the Statue of Liberty was a Lutheran. A host of "firsts" attest the influence of Lutheran individuals upon American life. A mean soul indeed, which is not humbly grateful for his beloved Church!

A Global Church

The Church of our faith is international, global. It has done well in heeding the injunction, "Go ye. . . ." Eighty-five million people of the world embrace Lutheranism. They are found in Mexico, China, Puerto Rico, Chile, Austria, Bulgaria, Esthonia, France, Germany, Japan, Africa, Latvia, Poland, Iceland, Palestine, India, Greece, and many other places. There is drama in that internationalism! We can't hate the Germans, the Japanese, the Negroes, the foreigners, lest we hate brethren of the same household of faith as ourselves.

Two alternatives face us. Either Lutheran synods and individuals are unifying, blending, interdependent, or they are competitive, schismatic, divisive. They can't be both. Here is where the realistic analysis comes in.

A Divided Church

With heavy heart it must be admitted that the Church is divisive. We, the sons and daughters of Martin Luther, can't even pray together intersynodically lest some synods have their distinctive Lutheranism despoiled. This is simply awful! The angels must weep! "My commandment is that ye love one another. . . ." "He is our peace who hath made both one and hath broken down the middle wall of partition between us."

The Galesburg Rule is a middle wall of partition between us. Major Eliot says defensive walls are fatal. A nation that builds defensive walls proclaims to the world its decadence and its weakness. "Lutheran pulpits for Lutheran pastors, Lutheran communions for Lutheran members" is a theological wall of decadence. To bar from the Lord's Supper a person who differs from us on minor questions is to sit in judgment upon the soul of another, which right belongs to God. To deny a visiting saint of another communion the right to the pulpit for fear of its desecration is provincial. E. Stanley Jones observes that there is no tariff so injurious as that with which sectarianism guards some of its commodities.

Frequently Lutheran interrelationships are more hectic than heroic. Dr. Poppen of the American Lutheran Church declares that the Lutheran Church has not influenced American life the way it should because of its internal divisions. We will not forget what God's judgment is on a church that fails to let its light shine. Dr. Poppen further states that Luther did not refuse to worship or take communion with those with whom he had theological differences. It is imperative that the Church cooperate not only with those of its own body but with all religious groups naming the name of Christ, because the Lutheran Church is an interdependent church.

A Cooperating Church

The index to the Lutheran hymnal exposes one to a fascinating panorama. Only about ten per cent of the hymns are of Lutheran origin. Who wrote our hymns? Look at a few of the names: Archbishop of Crete, Abbot of Clairvaux, English monk, Dean of Canterbury, Unitarian, Presbyterian, Augustinian monk, Irish poet, African bishop, Baptist, Greek hymnodist, Episcopalian. There is richness in that diversity. Truly impoverished would the Church be were denominations to remove themselves from the influences of other denominations.

How can the Church cooperate? First of all by providing areas for acquaintanceship. No difficult technique is involved. Nothing creates good will except good will. Before one can feel brotherly he must act brotherly. Deeds establish the values of life.

Stand on the mountain top and shout: "I love you." Across the chasm comes the echo: "I love you." Shout: "I am suspicious of you." The echo says: "I am suspicious of you." Wouldn't it be a beautiful thing if the churches of all creeds were to share a feast of sincere fellowship! "All one body, we!" Hearts set not against one another, but all against evil only, as the poet puts it.

So we say, get acquainted one with another. Visits should be exchanged between Luther Leagues, Brotherhoods, heads of church organizations. Relationships should be established. We offer a few specific areas for cooperation:

1. *Public Welfare.* The United Lutheran Church's program of social action provides a splendid channel for the supplementation of religious faith with social good. This program can widen out to include effective contacts with welfare agencies, community chests, social settlements, and other agencies which are vital in meeting community needs.

2. *Bad Literature.* There are 500 filth-purveying magazines in America. Preachments about the body being the temple of God need implementation by a rolling up of the sleeves. Let the Lutheran auxiliaries join hands with the Catholic Legion of Decency which is carrying on largely a single-handed fight to purge our newsstands. Help is needed.

3. *Race Relations.* H. G. Wells says, "Race prejudice is the worst single thing in life now. It has in it more of baseness, cruelty, than all other types of error in the world." Eight hundred distinct organizations are operating in America in a subtle way to spread their venom of hate and disunity. A great need is evident for a cooperative effort with the National Conference of Christians and Jews, the Federal Council of Churches, and other movements, to spread good will instead of ill will. If hate is organized then good will must be organized also.

4. *Religious Education.* One of Gary's fine Lutheran pastors founded the Council of Churches. These 45 churches in turn revived the famous Wirt plan of a religious day school. This was done in collaboration with the public schools, which are keenly sensitive to the religious needs of school children. On a budget of under $6000 over 4000 children will annually be taught religious concepts. About 33 per cent of these pupils have no church affiliation. Here is a good example of the value of inter-church cooperation.

One could go on naming many other important areas of cooperation. These which are mentioned are simply to encourage Brotherhoods further to explore the field.

A better and wiser day is coming. Thrilling developments are on the horizon. All around us and among us are encouraging signs. The Lutheran Church is giving studied examination to the vast possibilities facing her. And "when Johnny comes marching home"—the Johnnies from all over the world—he will want, as Dr. Reinartz so beautifully puts it, to find his Church strong, virile, tenderizing, concerned with reality, and humanity-regarding.

Let holy impatience hasten the day!

THE WORLD IS OUR FIELD

"Go ye, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." That is Jesus' exhortation to all generations of Christians, the "marching orders" of the church.

If this "Great Commission" had been taken seriously all through the centuries since Jesus trod the earth the world might now all be Christianized. And if the original quality of Christianity had been preserved wars might long ago have ceased and all life might now be on a much higher spiritual plane.

Today there is a mighty unfinished task before us. From this opportunity and obligation the Christian Church dare not shrink.

What has been done? What remains to be done? What are we doing now? What measures, in men and money, are required? How much prayer is demanded? What quality of devotion on the part of Christians is necessary?

Study the handbook for study groups on world missions entitled "Forth." It has just been issued jointly by The Board of Foreign Missions, 18 East Mount Vernon Place, Baltimore 2, Maryland, and The Women's Missionary Society, 1228 Spruce Street, Philadelphia 7, Pennsylvania. The price is 20 cents a copy or 6 copies for $1.00. In this little handbook there is a world of information.

Let Brotherhood men lift up their eyes and get a world-wide outlook.

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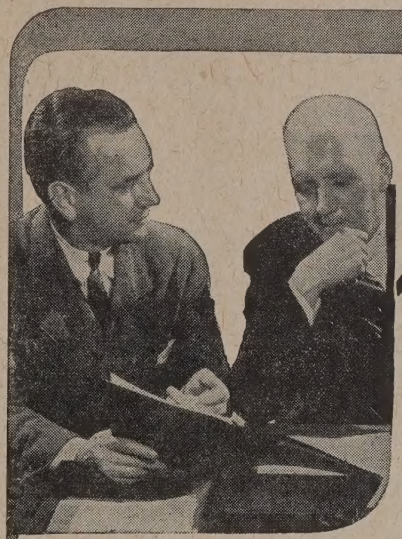

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To praise that which pleaseth Thee most,
And to dislike whatever is evil in Thine eyes.
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And do what is well pleasing unto Thee."

—Thomas a'Kempis

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